

judgment as adverse to the prize feature in the game of "42," or other kindred games, believing that the prize feature tends to make the indulgence more exciting and more excessive and may be construed by many as the appearance of evil, and as too closely related to the game of cards. We would make a distinction between prizes in these games and prizes offered for physical, mental and moral development. The element of pure chance enters largely into these games and the main motive cannot be helpful development of any kind, while the prizes mentioned for the purposes above have as their main motive the encouragement of the contestants to commendable and desirable attainment.

Our Christian judgment is also adverse to the distribution of tickets contingent on stipulated amounts of purchase, looking to the award of a prize to the person who holds a ticket corresponding with the ticket number designating the winner of the prize. This we believe a species of lottery that ought not to be sanctioned.

Secondly—The Dance.

Against this amusement our church has always earnestly warned her members. Certainly it is not elevating. It admits of features in public, in the association of men and women, which in private would not be permissible.

By the testimony of participants themselves, it has encouraged immoral tendencies and has made its contribution to the deplorable and irretrievable loss of virtue. Nothing worthy of Christian consideration can be said in favor of this indulgence.

Thirdly—The Theatre.

The theatre as an institution is not elevating. If we grant that there may be plays comparatively free from valid objection, it cannot be denied that, in lamentable measure, the theatre of today makes an urgent and successful plea to the lower nature, and tends to encourage those inclinations that it is necessary to bring into constant subjection. Many of these plays are pronouncedly immoral, detrimental to character, and especially so to the young.

Fourthly—Intoxicants at Social Gatherings.

We are our brother's keeper. No man can live, no man can die unto himself. With an enlightened Christian conscience we should face this declaration of God's word, "It is good neither to drink wine, nor anything whereby thy brother stumbleth."

We believe that those "who open their homes to a social gathering, especially of young people, and then deliberately set intoxicants before them," are putting a double premium on the blight of strong drink. "They are dispensing the intoxicant under the glamour of respectability and removing the obstacle of remuneration—offering 'the wine when it is red' without money and without price." The effort to crown evil with respectability does not diminish, but augments its baneful influence. A great man has said: "Society by its customs has greased the slope to perdition."

Fifthly—Sabbath Observance.

The Presbyterian church has always stood for Sabbath observance. This she has done in the conviction

that the commandment, "Remember the Sabbath day to keep it holy" is just as binding as the other commandments, "Thou shalt not steal," "Thou shalt not kill," etc.

The Ten Commandments stand or fall together—hence we are sure that this day is to be kept holy unto the Lord.

"The Sabbath is to be sanctified by a holy resting all that day even from such worldly employments and recreations as are lawful on other days and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

We believe that the day is violated by the secular newspaper; by buying or selling anything that is not a proven necessity; by traveling for pleasure, either by private conveyance, or on the train, or on the street car, or in any other way; by conversation on secular subjects; by idleness; by absence, not providential, from the house of God.

We believe, if it can be demonstrated, that any, or all of these things are lawful; that human experience and observation disclose that participation in them for the Christian is not expedient.

Whatever may be our personal opinion on the subjects to which allusion is made in these observations, this Scripture is invoked for your prayerful consideration: I. Cor. 8:9-13, "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man see thee which hath knowledge, sit at meat in the idol's temple, shall not the conscience of him, which is weak, be emboldened to eat those things which are offered to idols; and through thy knowledge, shall the weak brother perish, for whom Christ died?"

"But when ye sin so against the brethren and wound the weak conscience, ye sin against Christ wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

The subjects in this paper are frequently discussed. That they are so earnestly considered, proves at least one thing, namely: Indulgence in them admits of a reasonable doubt, and the only safe course to pursue is to give God the benefit of the doubt. To surrender pleasures that are questionable may cost some personal sacrifice, but the fundamental principle of Christianity is self-sacrificing. To please ourselves is not the Christian standard, but rather the standard of Christ is declared in this language: "I do always the things that please Him." To adopt this standard and to conscientiously adhere to it means a useful and therefore a happy, Christian life.

These are some of the subjects to which we feel constrained to call the attention of our people. This we do with tender solicitude, with affectionate interest, and with recognized fidelity to the obligations conferred upon us by your choice, by our vows, and by the Lord Jesus Christ, "Whose we are and Whom we serve."

May we all magnify our calling, and may officers and members of this church delight to "avoid the appearance of evil."